

*The Connexion of Publick, and Private  
Happiness.*

A 694.4.15.  
2  
S E R M O N

Preached at the

A S S I Z E S

H E L D A T

W I N C H E S T E R

B Y T H E

Hon. Mr. Justice BURNET, and Mr. Serjeant HUSSEY,

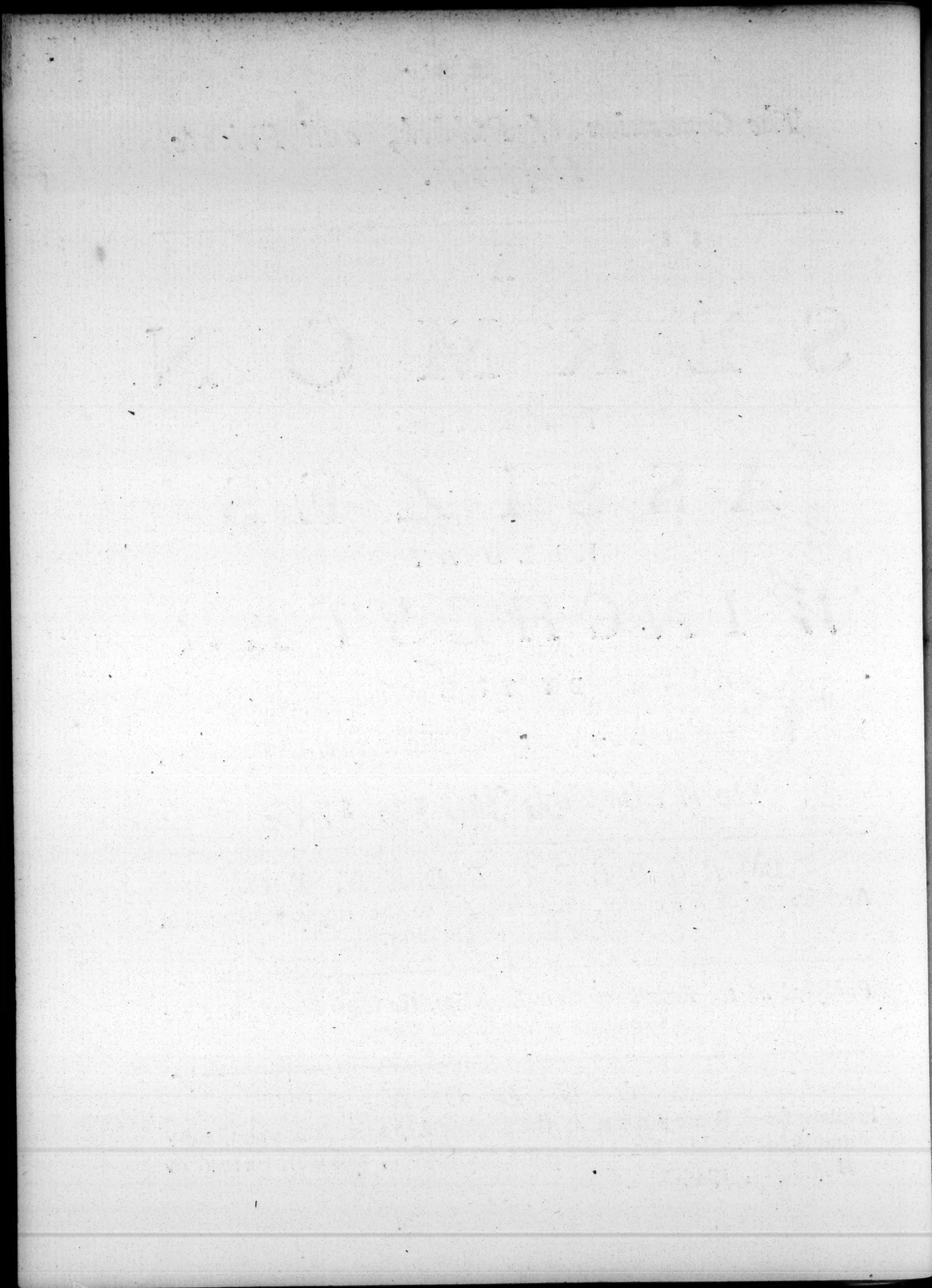
On *Wednesday, July 13, 1743.*

By R O B E R T E D E N, B. D.  
Archdeacon of *Winchester*, and Chaplain to the Right Honourable  
*William Earl of Coventry.*

*Published at the Request of their Lordships, the High Sheriff, and the  
Gentlemen of the Grand Jury.*

L O N D O N :

Printed for J. ROBERTS, at the *Oxford Arms* in *Warwick-Lane*;  
and sold by Mr. CLEMENTS in *Oxford*, and Mr. PRIOR in  
*Winchester*, 1743.





---

---

TO THE

Right Reverend Father in GOD,

**BENJAMIN,**

Lord Bishop of *Winchester*,

**T**HE following Sermon is, with all Respect,  
and Gratitude, inscribed

By His LORDSHIP'S

*Most Dutiful, and Obliged,*

*Humble Servant,*

Robert Eden.

THE  
RIGHT  
TO  
BENJAMIN

THE  
RIGHT  
TO  
BENJAMIN

THE  
RIGHT  
TO  
BENJAMIN



## Jeremiah XXIX. 7.

*Seek the Peace of the City, whither I have caused you to be carried away Captives, and pray unto the Lord for it ; for in the Peace thereof shall ye have Peace.*



WE read in the preceding Chapter, that soon after the principal Persons among the *Jews* had been carried away by *Nebuchadnezzar* to *Babylon*, one of the Prophets, who still remained at *Jerusalem*, had the Presumption to foretell, that *within two Years the* *Jer. xxviii.*  
*Power of the King of Babylon should be broken*, and that <sup>2, 3.</sup>  
the People, whom he had carried thither, should return from their Captivity. This Prediction the Prophet *Jeremiah* knowing to be false, and that it tended to unsettle the Minds of the Captives at *Babylon*, and to make them careless about providing such Things as were necessary for their Accommodation and comfortable Subsistence, he writes to them the Letter, from whence the Text is taken, to acquaint them, that their Captivity would be of no short Continuance, but would last full seventy Years ; that they should therefore *build Houses, and dwell in them, and* *Jer. xxix. 5.*  
*plant Gardens and eat the Fruit of them* ; that they should no longer look upon the Land of their Captivity, as an Enemy's Country, but as their own, and should accordingly pray for it, and study to promote its Good. To recommend which Behaviour more strongly to them, the Prophet tells them, that beside the Obligation which results from Reason, and Religion, even worldly Wisdom, and Prudence require it. For however *private and social*  
Good.



*An Assize Sermon*

Good may seem to interfere on some particular Occasions, every Man will be miserably disappointed, who seeks for his own Welfare and Happiness elsewhere, than in the general Peace and Prosperity of his Country. — *Seek the Peace of the City whither I have caused you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof shall ye have Peace.*

In discoursing upon these Words, I shall endeavour to shew, *First*, That it is the *Duty*; — *Secondly*, That it is the *Interest* of particular Persons to advance the Welfare and Happiness of the Community to which they belong; and — *Thirdly*, Shall specify some of those wicked Principles, and corrupt Practices, which are manifestly inconsistent with the general Good of Society.

*First*, That it is their *Duty*, will evidently appear from the Obligation, which every one is under to promote the Happiness of Mankind *in general*; not only because all particular Communities are included therein; but because Nearness of Relation must of Necessity introduce a more strict, and indispensable Obligation to Beneficence.

Now though universal Good, or the Interest of the World in general, is a Kind of remote, philosophical Object, and this great Community does not easily fall under our Observation and Regard; yet, if we consider Man-  
*Acts xvii. 26.* kind even in this most extensive View; as God *has made of one Blood all Nations of Men for to dwell on all the Face of the Earth*, what is there, that more eminently distinguishes them from the inferior Part of the Creation, from those wild Beasts of the Forest, that employ their Strength, and Sagacity to the Destruction of each other, than affectionate Inclinations to the whole Species, and a Readiness to promote the Good of every Individual? And surely the Equality of Mankind, and the Relation which Men, *as Men,*



*Men*, bear to one another, ought, previously to any political Establishment, to exclude all selfish Designs, and to prevent every Instance of Malice and Injustice, and of that cruel Temper, which with peculiar Grace is styled *Inhumanity*. For *are we not Brethren, Fellow-Travellers to-* Gen. xlv. 24.  
wards the same Heavenly Country? *Why then should we fall out by the Way?* Why should we do wrong one to another? As the Prophet *Malachi* very justly argues, *Have* Mal. ii. 10.  
*we not all one Father? Hath not one God created us? Why then should we deal treacherously every Man against his Brother?* Should not this natural Relation rather excite our Kindness and Benevolence, especially when we consider, that the greater Share we attain of this universal Charity, this Good-will to the whole human Race, the more we have of the Divine Character imprinted on our Souls? For *God is Love*; He delights in the Happiness of all his Crea- 1 John iv. 8.  
tures, and therefore he pours down his Bounty upon all, *opening his Hand, and filling all Things living with Plenteous-* Psal. cxlv.  
*ness.* 16.

If we survey the Creation, we shall find a Harmony and Agreement in the Operations of every Part of it. There is such a Relation in Nature, that every Thing conspires to the general Good. There is a close Alliance established betwixt all the Matter of the Universe by mutual Attraction, and Gravitation; the all-wise Creator having so contrived *every Part* of his Work, that it regularly, and uniformly contributes to the Oeconomy and Beauty of *the Whole*. Now, if the Parts of the visible World be thus made for each other; nay, if in the superior World of intellectual Beings, even Angels themselves are represented as *Ministring Spirits*, how can we be so Heb. i. 14.  
vain and partial, as to imagine that Man is exempt from this universal Law of Service and Dependence; that he  
was



*Rom. xiv. 7.* was made for his own Enjoyment, and designed *to live to himself alone?*

The Obligation of the several Individuals to promote the general Good, appears farther also, not only from our Appetites, and Inclinations, or Wants and Exigences, which naturally lead us to the Love of Society and Friendship; but from God's diversifying his Bounty, and dividing his Favours with beautiful Variety to Mankind; that different Talents and Advantages might produce mutual Intercourse, and Correspondence, not only between particular Persons, but Nations too, which are all remarkably distinguished by natural Benefits, which they enjoy peculiar to themselves, or in a Degree more eminent than others. As one Man has Health, another Wisdom, another Strength, another Wealth, Influence, and Authority; so Nations have different Qualities, and Productions providentially dispensed to them; that Commerce may be maintained, Advantages communicated, and Love and Friendship by these Methods diffused over the whole Earth.

By these Considerations the Obligation we are treating of is clearly demonstrated, and Reason, if attended to, will evidently shew, that such was the Design of the all-wise Author of our Being. But were there any Thing in this Truth obscure, or doubtful, Revealed Religion would put it past Dispute. It is the peculiar Excellency of the Gospel of Christ Jesus, that it has carried this Principle of universal Benevolence to its highest Pitch, and improved it to its utmost Perfection: It inculcates Love to all Mankind without Regard to Difference of Nation, Religion, or Interest; Love even to our Enemies, Kindness to the Unthankful, *not rendring Evil for Evil, or*

*1 Pet. iii. 9. Railing for Railing, but contrariwise Blessing.*

Having now seen the Obligations, which both Reason  
and



and Religion lay upon us to promote the Welfare of this great and wide Society, the *whole Human Race*, I hope we can have little Doubt concerning our Duty to the *particular Societies*, of which we are Members; to which we are attached by the more solemn Engagements of Faith, and Gratitude.

Political Societies were unquestionably formed for this Reason; that the Grievances, to which Men were liable in a State of Nature, might be removed by their entering into a more express Composition and Agreement for the Security of Peace and Tranquility, of Right and Property; the Enjoyment of which must needs have been vastly precarious, and uncertain, when Creatures, subject to corrupt Passions, to Prejudice, Hatred, Envy, and Self-Love, were allowed to be Judges in their own Case, and to be their own Avengers. He therefore, that breaks through this sacred Engagement, not only defeats the Design of political Society, but makes it subservient to those very Mischiefs, which it was instituted to prevent. For the honest and virtuous Members of the Body politick depending on this Faith, and taking it for granted, that they shall meet with the same fair Dealing from their Fellow-Citizens, which they practise towards them, are less upon their Guard than a prudent Man would be in a State of Nature, and become an easier Prey to the Injurious and Oppressive. *Devise not Evil against thy Neighbour,* *Pro. iii. 29.* (says Solomon) *seeing he dwelleth SECURELY by thee*; that is, seeing he relies on thy Faith and Honour, which thou hast plighted to him, and which if thou maintainest not, thou addest Treachery to Injustice: thou turnest that which was designed for the greatest Blessing, into the greatest Curse: Thou makest Civil Society, intended for a Security and Defence, a Trap and Snare for the Good

B

and



*Jer. ix. 2,  
Ec.*

and Virtuous, and givest them Reason to break out into that melancholy Complaint and Wish of the Prophet, *Oh ! that I had in the Wilderness a Lodging-place of Way-faring Men, that I might leave my People, and go from them ! for they are all Adulterers, and an Assembly of treacherous Men ; they bend their Tongue like their Bow for Lies, but have no Courage for the Truth upon Earth. Take ye heed every one of his Neighbour, and trust ye not to any Brother ; for every Brother will utterly supplant, and every Neighbour will walk with Slanders.*

But farther, — We are not only to consider political Society as a Refuge and Shelter from Violence and Wrong, but likewise as an Institution intended for the Advancement of Social Happiness to the utmost Degree attainable in this World. To accomplish which End, all the Members being engaged to contribute their respective Talents to the publick Good, it is a base and dishonest Conduct to partake of the Benefits of civil Union, and contribute nothing to the common Fund : A Conduct unworthy of a rational Creature, which he would detest, and be ashamed of, would he calmly consult his Reason, and the Dictates of his own Mind ; nay, would he go to the Brute Animals, and consider their Ways, their more equitable Behaviour in their small Republicks might teach him Wisdom, Generosity, and publick Spirit.

If there were therefore no express Engagement between the Members of civil Society, yet a Principle of Gratitude should oblige them to perform the very same Duties, which they are now obliged to by their plighted Faith, to promote by all lawful Means the Welfare of that Body, from whence they receive such inestimable Benefits, the Security of Life, Liberty, and Estate, the Joys and Comforts of social Intercourse, the Conveniences accruing from Arts  
and



Sciences, and the Peace and Serenity of Mind, which must needs arise from the Contemplation of such Variety of Blessings provided with little Care and Labour of their own. Could we suppose a single Person to be the Author of all this Good to Mankind, or even of a small Part of it, should we not suppose him likewise to be beloved, and admired by all around him, and Gratitude labouring to make Returns worthy of such exalted Beneficence? But where is the Difference, whether a Favour be bestowed by the Bounty of one Man, or the united Endeavours of a Multitude? Is the Benefit less valuable in the latter Case, or are the Obligations of Gratitude diminished?

I cannot but observe upon this Subject, that Men of selfish Views are apt to imagine, that the Consequences of any single Transgression will not sensibly affect the Publick, and to say within themselves, *Is it not a little one?* Gen. xix. 20. But surely all the Individuals have the same Right, as any one Man has, to contribute their Share towards the Introduction of Misery and Disorder; and every single Person, who thus centers in himself, and separates his Enjoyments and Interests from those of the Publick, is really as guilty as if all others conspired with him in his Iniquity, and ought to be treated as an Enemy to the common Happiness and Tranquility of Mankind.

To these Considerations, drawn from the Fitness and Reasonableness of the Duty, we may add the numerous Precepts of our holy Religion, strongly inculcating the same Thing, however it may have been decryed by licentious Writers as defective in the Recommendation of political Virtue. For though we do not meet in the Scriptures with those high and Enthusiastick Encomiums of publick Spirit, and the Love of one's Country, with which prophane Authors are apt to abound even to a Sort of Affectation;



fection; yet they *imply* the same Truths, and inculcate them *consequently* with greater Force; and that they have not enjoined this Duty more particularly and expressly, is owing not to the *Narrowness*, but *Perfection* of the Gospel, and its extending Benevolence beyond the Bounds to which it has been confined by Pagan Morality. For whilst Heathen Philosophers are launching out into pompous Panegyrics of publick Spirit, and extolling the Love of their Country, as the Mark of an exalted and heroick Mind, our Saviour inculcates Love and Beneficence to the whole human Species, as the common Duty of all Christians: From which general Obligation, the Duty we owe to our own particular Society is so easily deducible, that to have insisted upon it more expressly, would have been unnecessary. Much more needful was it for the Divine Lawgiver by strong Exhortations to universal Charity to correct that false Spirit of Patriotism, which possessed the Heroes of *Greece* and *Rome*, and made them ravage and enslave the World, to promote the Grandeur of their native Country. Yet, consistently with this universal Good, which the noble Genius of Christianity principally considered, political Duties are expressly enforced, and all such Actions, as conduce to national Prosperity, strongly recommended by the Gospel. What can more promote the Happiness of a People, than Loyalty and Obedience to Princes and Governors? And in what Heathen Writer do we find this Duty recommended with more Force, than in the *New Testament*? Is it not there associated with the first and great Commandment of all, our Duty to the Supreme Being? *Fear God*, says the Apostle, *Honour the King*; and enforced by an Argument peculiar perhaps to the Christian Religion, — That civil Government is of Divine Institution; *Let every Soul be subject unto the higher Powers*;



*Powers; for there is no Power but of God; the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation.* In like Manner are we enjoined to contribute our Wealth to the publick Good, and the Relief of our Country's Necessities. *Render under Cæsar the Things that are Cæsar's. Render to all their Dues; Tribute to whom Tribute is due, Custom to whom Custom.* Our blessed Saviour, though he had a just Excuse, chose rather to pay his Tax by working a Miracle, than to seem too tenacious of his Right, and defective in his Zeal for the publick Service; and he has left us a noble Proof of his ardent Concern for the publick Welfare, by his *weeping over Jerusalem* from a Sense of its impending Ruin. To this we may add, the warm and almost perpetual Recommendation of all those social Virtues, Kindness and Compassion, Humility and Meekness, Concord and Unity, which diffuse Friendship and Confidence through the World, and mutually reconcile Mankind to each other.

Mat. xxii.

<sup>21.</sup>  
Rom. xiii. 7.

Luke xix. 41.

Having now fully treated of the first Particular proposed to be considered, I proceed to shew,

*Secondly*, That it is not only the *Duty*, but the *Interest* likewise of particular Persons, to advance the Welfare of that Community to which they belong; *In the Peace thereof*, saith the Prophet, *ye shall have Peace.*

The Truth of this will appear from the Nature and Design of political Society, which being instituted for the Security and Defence of all its Members, every one must of consequence partake of its Losses and Advantages, must suffer, or thrive with it; nor indeed can that general Expression, the Prosperity of a Commonwealth, be otherwise understood, than of the collective Happiness of the several Particulars constituting that Body. It must be confessed



fessed however, that in some certain Cases, the Thing, which is Loss to this or that Man, may conduce to the general Good; and that which is present Gain and Advantage to some few, may tend to the publick Damage, and Calamity; consequently there must be some Exceptions to this Maxim of the close and necessary Connection betwixt publick and private Happiness, which, though not many, or considerable, give a perpetual Handle to shallow Reasoners to deride the Notion as a vain Conceit, and to prosecute their own Gain by Practices injurious to the Community. But these Exceptions are so few, and the Cases, in which they may possibly take Place, so extremely uncertain, that beyond Comparison the safest Way is to adhere invariably to the general Rule, and never to expect Advantage but from the common Stock of national Happiness and Prosperity. In *political* Bodies, as well as *natural*, true Health and Vigour can only arise from every Part's performing its proper Office, without being interrupted in its regular Functions; and a general and due Discharge of our respective Duties will resemble the joint Operation of many corporeal Members all vitally united in one common Sympathy and Usefulness; whereas on the other hand, (as *Tully* very justly observes) to enrich ourselves by any injurious Encroachments upon our Neighbours, is the same Thing as if some particular Part of the human Body should think of increasing its Health and Strength, by adding to its own that of some other; which would soon affect the whole Frame, and prove fatal and destructive. This Truth has been elegantly illustrated by the best Authors of Antiquity, enforced with great Strength and Beauty in the Holy Scriptures, and we may very justly apply to civil Society, what *St. Paul* observes with regard to the Church; *The Members should have the same Care one for*



*for another, for whether one Member suffer, all the Members suffer with it, or one Member be honoured, all the Members rejoyce with it.*

The Truth of this Position will more fully appear, if we take a short View of the happy Consequences, which in fact attend a social and benevolent Disposition, and the Inconveniences to which those Persons are exposed, who transgress the Law of their God, and the Law of their King, and I may add too, the Law of their Nature, upon false and unreasonable Principles of Self-Love.—*Those who Job iv. 8. plow Iniquity, and sow Wickedness, generally reap the same, and, like the Egyptian Idolaters mentioned in the Book of Wisdom, are tormented with their own Abominations. Mi- Wisdom xii. 23. sery, Discontent, and Self-condemnation, are the natural Consequences of Malice, Injustice, and Ingratitude. Idleness and Luxury directly lead to Penury and Want: Injurious and unwarrantable Provocations stir up publick and private Resentment.—On the other hand, the chief Happiness of Life consists in duly exerting the sociable Dispositions of the Soul. Justice and Integrity, Meekness and Forgiveness, Compassion and Good-will, are attended with inward Peace, and irresistibly gain upon the Affections even of bad Men. No one has so just a Title to Mercy, as the Merciful, and no one is so likely to be unenvied, as he that rejoyces at the Increase of his Neighbours Wine and Oyl.—How adorable is the Goodness of the all-wise Author of the Universe, who has thus closely connected private Happiness and Advantage with the common Interests of Mankind, and made the general Welfare to result from each Man's particular Duty!*

I proceed now, in the *third* Place, to specify some of those wicked Principles and corrupt Practices, which are manifestly inconsistent with the general Good of Society.

The



The first I shall mention is, a *Disregard of Religion*.— That Religious Principles and Practices are conducive to the publick Good, we need not take much Pains to prove, since the very Libertines and Infidels of the Age confess it, when they make Religion an Engine of State, the crafty Contrivance of Politicians to unite Mankind, and keep them in Subjection to the Laws of Society. The Folly and Perverseness of such Suggestions needs no Answer, or Confutation. As to the happy Effects of Religion and Virtue, we may observe, that the Peace and Strength, and Happiness of any Community depend on the Justice and Fidelity, the Temperance and Charity of its Members, and that the contrary Vices are no less productive of its Misery and Ruin. Without the Aid of Religion, the Fear of temporal Punishments; — the most solemn Engagements of Allegiance and Fidelity to Superiors; — the Honour of maintaining such Engagements; — the grateful Commemoration, that by the Care of our Governors we are guarded against the Miseries attending a State of Nature, would all be of too little Force to keep Subjects within the Bounds of their Duty; nay, Power itself would be apt to degenerate into Oppression, and when exercised without any Sense of being accountable to Him,

*Eccles. v. 8. who is higher than the highest, would be a Misfortune rather than a Blessing.*

As to the Influence of Religion with respect to the Duties which we owe to each other, these *Solemnities* too frequently convince us, who those are that violate the Peace, invade the Rights, and disturb the Comforts of Society; those Persons only, who disregard the Authority of Religion, and, as *our Law* very justly accounts for their Crimes, *who have not the Fear of God before their Eyes*. These are they, *who suffer as Murderers, as Thieves, as*

*Evil-*



*Evil-doers* ; but from the Good and Just ; from those whose Conduct is governed by the Rules of the Gospel, no Injury can arise to Society, and therefore, as the Apostle observes, *against such there is no Law.*

Gal. v. 22.

There is another Consideration, which must be a strong Motive to all serious and considerate Persons to discountenance and suppress Impiety, which is, that in Proportion to the Prevalence of Irreligion, a Nation forfeits its Claim to the Protection of the Deity, and becomes the Object of his Resentment and Wrath ; the Event of which is Matter of universal Concern. Publick Judgments fall equally upon all : The destroying Sword, or Famine, or Pestilence, make no Distinction betwixt the Righteous and the Wicked. This Reflection should animate and excite the Good and Virtuous, should discourage and deter the Irreligious and Immoral. As every vicious and licentious Person joins in provoking that just and powerful God, who will visit for these Things, and will be avenged on a Nation thus ripe for Destruction ; so every truly honest and righteous Man abates the Number of Sinners, lessens the Burthen of publick Guilt, and, like *Moses*, may stand in the Gap, and by his signal Piety *may turn away the Dis-* *pleasure of God from Israel.*

Numb. xxv.  
4.

A very remarkable Instance of Misconduct, by which the Publick is much affected, is *Secondly*, a *furious Party-Zeal*, which corrupts our Understandings, and perverts our Judgments, alienates our Affections from each other, and inspires us with a false political Enthusiasm instead of the true and genuine Love of our Country, which, if properly exerted, like the pure Love of Truth, would prevent many Controversies and Debates. Even the most disinterested and unbiaſſed Patriot may shew an indiscreet Warmth with regard to publick Affairs ; but this is very pardonable,



if compared with the Practice of those who concur with some, and oppose others in every Thing without Exception. For as no Party can be so wise as to be *always* in the Right; so none surely can be so foolish and wicked, as to be *always* in the Wrong in the whole Course and Series of their Administration. Every honest Man, every real and unfeigned Patriot will be inflexibly determined in his Conduct by the Dictates of Conscience, the Suggestions of true Honour, and the Principles of Religion: He will change the narrow Spirit of Party and Faction into a generous, diffusive Zeal for the publick Good, and will upon all Occasions sacrifice any Views or Inclinations, any Prejudices or even Resentments of his own to the real Interest of his Country; which Tully, who was by no means an improper Judge of publick Spirit, very justly declares to be the Duty of a great and wise Man.

The publick Peace is, *Thirdly*, very frequently disturbed by a *Quarrelsome and Letigious Disposition*.—The Law is  
*1 Tim. i. 8.* not only good, but indispensibly necessary, *if a Man use it lawfully*; but as the most excellent Things are capable of Abuse and Misapplication, it is not to be dissembled, that it is sometimes made Use of not to vindicate our Properties by a regular and conscientious Application to publick  
*1 Pet. ii. 16.* Judicatures, but as a *Cloke of Maliciousness*. Considering the Imperfection of human Nature, it is impossible *but*  
*Luke xvii. 1.* *that Offences will come*; the Persons immediately concerned are often too rash and partial, too warm and inconsiderate; but the chief Blame lies upon those Incendiaries, who *sow*  
*Ezek. xi. 2.* *Discord, and devise Mischief*; who blow up every Spark of Dissension into a Flame, and when they have engaged their Neighbours in a vexatious Cause, endeavour to protract it by all the unchristian Methods of Subtlety and Hypocrisy, of Treachery and Deceit. In the Language of the *Prophet,*



phet, They call not for Justice, nor plead for Truth; they *Isaiah lix.*  
trust in Vanity, and speak Lies; they conceive Mischief, and <sup>4.</sup>—<sup>8.</sup>  
bring forth Iniquity. The Way of Peace they know not, and  
there is no Judgment in their Goings.—Hear ye this, O ye *Amos viii. 4.*  
that swallow up the Needy, even to make the Poor of the  
Land to fail.—It is indeed no small Comfort that such Pro-  
ceedings are often discouraged and prevented by those use-  
ful subordinate Magistrates, who, when they really are  
what they ought to be, *Conservators and Preservers of the*  
*Peace*, by their Authority and Example, protect and defend  
those Rights, which Fraud and Oppression attempt to  
violate and destroy, and prudently interpose in reconciling  
those Differences, which malicious and ill-designing Men  
endeavour to heighten and inflame.

Great Enemies also to the publick Peace and Welfare  
are *Avarice, Ambition, and Luxury*. The Fate of the  
*Athenian and Roman Governments* will attend every State,  
where Men are influenced by the same Motives; and  
how far their Declension was owing to these Vices, is  
very evident.—*Selfish and sordid Views* immediately banish  
publick Spirit, and all generous Regards for the common  
Interest.—*Ambition* is restless, and dissatisfied with every  
Scheme, which does not forward its vain Pursuits; and  
*Luxury* is destructive and pernicious, not only as it softens  
and enervates Mens Minds, but as it is a natural Cause of  
Indigence and Want. It is extreamly difficult and un-  
common for any one to study the publick Good, who is  
distressed, or desperate with regard to his own private  
Circumstances; for Poverty, especially that which pro-  
ceeds from Folly and Extravagance, is apt to debase the  
Soul, and render it incapable of truly generous and noble  
Sentiments. It makes Men mercenary, and subservient  
to the Designs of others, and ready to embrace any Pro-



position, by which their present Necessities may be relieved, at the Expence even of publick Peace and publick Happiness.—— In short, the chief Causes of Confusion and Uneasiness in Civil Societies are *irregular Appetites* and *un-governed Passions*; for as particular Persons are in a great Measure happy or miserable, in Proportion as their Passions are more or less subject to proper Government and Direction; so also Numbers of Men in Societies advance or destroy each others Happiness, in Proportion as they are just and virtuous, equitable and publick spirited; or, on the contrary, as they are deceitful and unrighteous, violent and oppressive.

Rom. xix.  
19.

To guard against the fatal Effects of such irrational and irreligious Conduct, let every one, in his respective Calling, *follow the Things which make for Peace*, without which none of the Ends of Government can be secured, nor Government itself be of long Duration.

Let those who are vested with Authority and Power, look upon themselves as the Ministers of God for Good, for the Benefit and Advantage of Societies; as appointed by Him to be Guardians to the Lives, the Liberties, the Estates, the Safety and Prosperity of those over whom they preside, and let the Welfare of the Community be their Supreme Law, as being the chief End of their Institution.

And as without Government there can be no Order, and consequently no Peace, let us endeavour to support those who are placed in Authority, in their just Dignity and Power. Let us honour and reverence them, aid and assist them with all dutiful Obedience and Subjection.—— This is due to Princes in general, as by their Administration and sovereign Power Subjects *enjoy great Quietness*; but when they distinguish themselves in an extraordinary Manner,



Manner, by a vigilant Attention to the Welfare of their People, or by exposing their Persons to imminent Danger for the publick Good; such *worthy Deeds*, such heroick *Acts* xxiv. 2, Exploits *done for our Nation*, we ought to accept with peculiar Thankfulness. 3.

To conclude, Let all of us, as becomes those who profess the Gospel of Peace, exercise the social Virtues of Justice and Moderation, Courtesy and Candour, Kindness and Compassion, Humility, Meekness and Long-suffering. Let us enlarge our Minds, and set them free from little narrow Prejudices. Let us lay aside all unreasonable Animosities, and let this be the only but noble Strife amongst us, who shall most ardently *pray for*, who shall most effectually contribute to the *Peace of our Jerusalem*, for they, *Psalms* cxxii. 6. and they alone, *shall prosper that love her*.



F I N I S.







